

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WHEN ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FALL."

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A SERMON,

DELIVERED BY JOHN PRIOR ELSIN, LL. D.
AT THE CHURCH OF THE DISSENTING BRETHREN, IN LEWIS MEAD, ENGLAND.

TEXT.—"God is Love."—1 John iv. 8.

My beloved friends! When I look around me, I feel an interest which cannot be felt by all. A residence of more than forty years among you; the relation in which I stand to you; and the relation, which I stand to a considerable number of you, in this congregation, and an earnestness of manner, which, in some cases, would be considered as bordering upon egotism, and inconsistent with refinement. Had the Sovereign Arbitrer of life and death called me hence since last I addressed you from words just recited, it would have been source of unspeakable satisfaction to me in prospect of the event, that, by a reference to the Scriptures only, I had received the foundation of the two most common doctrines [endless misery and annihilation] that ever took possession of the human mind; and having cleared away all rubbish, that I had assisted in laying another foundation, on which you yourselves, without any difficulty, would have been able to raise the superstructure of the glorious doctrine of universal restitution.

When I consider that the latter of the two doctrines just alluded to, (which it is not necessary to consider, as I imagine one of this society are in danger of adopting the former,) namely, the resurrection of the wicked to misery and final destruction, was the doctrine which I held myself the greater part of my ministry among you, I feel such an appeal to candor, as cannot be resisted. With regard to this, it is impossible to express a higher degree of candor, I can say with truth a higher degree of respect, than I actually feel for many who have been the patrons of this doctrine which I now view with so much abhorrence. But my regard to persons must not lead me (you do not wish it should) to an indifference with respect to principles. It is surely no sufficient reason for an indulgence to any mortal or bodily complaint, that it has attacked those whom we love, or that we have labored under it ourselves.

After having repeatedly read the principal writers in favor of annihilation, it appears to me that every argument which they have brought against the eternity of hell torments, in kind though certainly not in degree, applies against their own doctrine; and every argument which, from the justice and goodness of God and the ends of punishment, they have brought for the final destruction of the wicked, ought to be carried further, namely, to the doctrine of universal restitution. It is the comparing of one of these schemes with the other, and not taking the third properly into consideration, which has led to this striking inconsistency.

There is another error, of a similar nature, into which the advocates of annihilation have fallen. In their haste to get rid of the doctrine of the eternity of hell torments, they have adopted a mode of reasoning, which, when employed against themselves by the advocates for the fashionable systems of religion, they justly reprobate, as a *denial of principles*.

It is well known that, in the science of Mathematics, a common method of proving the truth of a proposition is to show the absurdity of the contrary proposition. And in the interpretation of Scripture, it is an allowed canon or rule, that obscure and doubtful texts are to be explained by those which are clear and certain. An adherence to these simple principles would have prevented much of the obscurity which has taken place on subjects of religion. But if there be any innate tares in the human mind, they seem to be those which affects the perceptions of the Deity, and the homage which is due to him from his creatures.

I could mention striking instances of this kind, in which Unitarians see the fallacy of the reasoning of their opponents, and reason unanswerably themselves. But on the present occasion I forbear. I ask no more than an equal consistency with the text, *God is Love*. But here we do not find, in the advocates for the doctrine of annihilation, that adherence to acknowledged principles which they themselves recommend in other cases. The very weapons which they forced their adversaries to throw away as pointless, they take up themselves, and they argue exactly in the same manner respecting the incomprehensibility of God

and human weakness, as the others do about mysteries and the weakness of carnal reason. They acknowledge the great and comprehensive principle, but they afterwards introduce doctrines which are directly at variance with it, so that either the one or the other must be rejected. And surely it is of as much importance to form right notions of the character and government of God as of the unity of God.

It is proper to give you a few quotations from the writers in favor of annihilation to prove what I have just asserted, that every argument which the supporters of this gloomy scheme have brought against the eternity of hell-torments, in kind though certainly not in degree, applies against their own doctrine.

Mr. Bourn says, "If it be thought unworthy of an earthly magistrate to judge with passion and punish with resentment, how much more should it be thought incompatible with the the all perfect Governor of the universe?" "It is evident," he says, "that being cast into the lake of fire, means the same with the second death; and that it cannot possible mean living in torment; for death and *hades* which should have been translated the grave, cannot be tormented, but they may cease to be, which is unquestionably the true meaning." With respect to the rich man and Lazarus, he says, "the conclusion we ought to draw from this representation is, not that this torment shall never end, but that the sentence of eternal death shall be executed with more or less misery and torment preceding or attending the final period, in proportion to the greater or less guilt of the criminal; in like manner as in this world condemned criminals are put to death with different degrees of preceding pain and horror, proportionate to the several crimes for which they were condemned."

"It," says he, "all wicked men shall suffer torment without end," (may not exactly the same be said of eternal death?) "how can any of them be said to suffer but a few stripes? Could our Saviour style infinite sufferings by the soft name of a few stripes?" (I ask, could our Saviour style eternal death as the end of a life of suffering, by the soft name of a few stripes?) He proceeds, "It is probable Christ here alludes to the usual method among the Jews of executing malefactors, who were first scourged with rods, and then put to death; and the scourging was more or less severe and terrible, according to the degree of the crime; and therefore our Lord here points out the different degrees of punishment which shall precede or attend the execution of eternal death."

I cannot help here asking, of what spectacles then are the righteous and the happy (happy? must not happiness be banished the universe of God?) to be witnesses? Can imagination possibly conceive of such a scene of suffering? He concludes with this observation, "Nothing can be more just than that the measure of punishment assigned to every criminal should be in proportion to the measure of guilt which he has contracted."

I leave this without any farther comment. Mr. Wakefield says, "It appears consistent to the plain unperverted dictates of reason, and to what we know of the nature of God, (who has declared his ways to be equal,) to suppose that a few years of guilt cannot equitably incur an eternity of severe punishment."

May it not be added, or of a resurrection to temporary pain or eternal death?

He proceeds, "It is very evident in my opinion from the whole tenor of the Sacred Writings, that if Christ had not lived and died, all his brethren of mankind would have been annihilated, would have returned to the dust whence they were taken, without any prospect of recovery, for, as in Adam all die, so in Christ shall all be made alive."

Permit me then to ask, did Christ live and die for only a few? It is said all will be made alive? Certainly not that most may be rendered miserable, and only terminate their pain by being blotted out of existence; for then to them Christ would be the greatest enemy, and they would have reason to lament it as their greatest misfortune that they had not remained under their first sentence.

He adds, "Upon the hypothesis of eternal punishment, the benevolent Saviour of the world will be the occasion of unspeakable and eternal misery to the majority of the sons of men."

Is not the argument exactly the same in kind, less only in degree, upon the hypothesis of misery and eternal death? and may we not, with the same propriety in the one case as in the other, pursue his question? "Can he possibly become a curse to the heirs of mortality, and not a blessing? Eternal life," he adds, "is explicitly affirmed to be the gift of God through our Lord Jesus Christ; but death eternal is no where said to be the wages of sin."

So much for the arguments of the advocates for annihilation against the doctrine of the eternity of hell-torments; which are certainly conclusive, and what is somewhat singular, conclusive, not only against their opponents, but against themselves.

From a few more quotations, it will be equally evident that every argument which these writers have brought from the justice and goodness of God and the ends of pun-

ishment for the final destruction of the wicked, ought to be carried farther, namely, to the doctrine of universal restitution.

Mr. Bourn says, "God will punish impenitent sinners in a terrible and exemplary manner, but no more than their iniquities deserve, or than the end of government and the purposes of wisdom and goodness require."

Mr. Wakefield says, "God does not afflict the children of men willingly; his chastisements originate from motives of the purest affection, and are inflicted for the particular benefit of the individual," (observe he is pleading for eternal death) "and the amendment and adornment of mankind in general; as the sacred writings constantly declare." He goes on, "The object of punishment, says *Clement of Alexandria*, is the salvation of the sufferer; and to the same purpose *Socrates* says, all proper chastisement should be inflicted, either for the amendment and benefit of the person chastised, or to make him an example to others; that they may be made better from the apprehension of suffering like him; but where is the manifestation of divine love and the design of reformation, when the torments are unremitting and irreversible? Punishments do not respect the past, but they look forward to what is future." And this he shows, by a quotation from *Aristotle*, is the meaning of the very word (*kolasis*) which is translated punishment in the sentence, "these shall go away into everlasting punishment."

So much Mr. Wakefield, when he is writing in favor of eternal destruction and that by fire, after long continued pain and suffering.

Many sentiments of a similar nature may be found in the work of Mr. Clark on annihilation, which are expressed with great clearness and accuracy, but which contain the strongest arguments possible against the doctrine which he labors to establish, and for the doctrine of the final restoration of all men. At the conclusion of his work, he says, (and beyond this surely inconsistency cannot go), "Sufferings which, on account of the length of their duration, may be figuratively called everlasting sufferings," (observe, this is no Scripture expression, nor is it the language of the Universalists,) "do not appear to me to accord with our ideas of the benevolence of God, nor with the effect which we are told they are intended to produce."

Not to say, that by that Being whose nature is love, not one pang will be inflicted on the most hardened sinner, more than infinite benevolence requires, I would ask, what we should think of the conduct of a medical practitioner, who, rather than apply medicine or perform an operation, should, from a principle of pure benevolence, put all his patients to death? This same Mr. Clark, only a few pages before, says, "Vindictive punishments are the offspring of weakness and folly, and those which are corrective, where correction is indisputably necessary, are the fruit of goodness and love."

It is painful to read or relate such inconsistencies; but it is a truly mortifying circumstance to me, and a loud call to candor and humility, that these are the inconsistencies of Unitarians.

From this scene of intellectual confusion and darkness, I cannot but think that a longer life, and one exertion more, would have enabled the bewildered and forlorn travellers to extricate themselves and to embrace, with all their heart, the only doctrine which is consistent with their own principles, that of universal restitution. And if the writer last mentioned be still living, as I have lately been informed is the case, I doubt not of the effect which will be produced upon his mind, by a reconsideration of the subject. This effect however I trust, if their writings only are consulted, will be produced on the minds of others, and that their doctrine will shortly experience that fate, to which they, in opposition to every principle which they have advanced, and I am convinced in opposition to their own wishes and feelings, consign the majority of mankind.

As there are only three schemes respecting future punishment; if the first and the second be found untenable, it follows that the third is established of course.

If, therefore, I were not to add a single consideration more I should feel a full confidence in the proof already adduced in favor of the doctrine of universal restitution. I shall, however, endeavor positively to show, from the perfections of God and the declarations of Scripture, that the end of punishment in the divine government is to reform, from which final virtue and final happiness will be the glorious result.

Much of our labor under this head has been superceded by the concessions of our adversaries; whose error lies, not in their principles, but in the misapplication of their principles. The principles, which we allow, are abundantly sufficient for a moral demonstration of the doctrine of universal restitution.

Amidst the darkness in which we are involved, during this first scene of rational existence, particularly concerning the origin and end of evil both natural and moral, God has given us "a lamp unto our feet and a light unto our path." If we will not make use of this light, but from some con-

fusioned notions of mystery and incomprehensibility, and of the weakness of human reason, will shut our eyes against it, the fault lies with ourselves, and we must unavoidably sustain the consequences. In this case the consequence will certainly be that we shall not see for ourselves, but must follow where others lead us. This state of voluntary blindness, is I fear, at this time, the state of the great part of the Christian world, and I know no other cure for the complaint than the use of our own mental eye, or a compliance with the apostolical injunction, "In understanding be men."

The most glorious of all truths, that which our text conveys; that intellectual sun whose light never sets, but is extended through an universe, and will shine through an eternity could not be known by the light of nature; it is the great doctrine of revelation, it is the spring of every spiritual blessing, and it is expressed in the fewest, the easiest, and most unequivocal terms possible.

Of the essence or substance of all beings in the universe, we know nothing. They are the primary and essential qualities which we consider as the essence. Now the primary, the essential quality of God is love. Love, or benevolence, then, ought not to be considered as unconnected with his other attributes, but as the subject to which they all belong. That is, God is omnipotent, all-wise, omnipresent, infinite, eternal, impartial, and unchangeable love. All his moral perfections, of justice, truth, faithfulness, and mercy, are only modifications of the same infinite benevolence. Justice, it ought never to be forgotten, is goodness exercised in the capacity of a judge, or goodness regulated by wisdom in distributing rewards and punishments, so as to bring about the greatest sum of moral perfection and happiness; and mercy, let it never be forgotten, is this same quality of goodness exercised towards the guilty. Now the infliction of pain, suffering, and finally death, without any view to the benefit of the sufferer, we should find it difficult to reconcile with justice; with every degree of mercy it is absolutely incompatible, as mercy surely is not displayed to those who suffer forever, or to those who are destroyed forever; and yet we are told that "God is good to all, and his tender mercies are over all his works." Mercy is represented as his darling attribute, and perhaps no assertion occurs so frequently in Scripture, (and it must surely be intended to convey some meaning) "The Scriptures address us as reasonable beings. They presume that we can apply a principle, or draw an inference. But if we will not reason from so clear a proposition as 'God is love,' I say no more than that we must lose the pleasure and advantage of that consequence which immediately follows from it, that, as he is all-powerful, and likewise infinitely wise, all his creatures will finally be made happy."

Again, a resurrection to punishment is allowed by all. Now it certainly argues a greater degree of benevolence in the Governor of the world, after the punishment of his creatures, to restore them to his favor, than either to preserve them forever in misery, or to blot them out of existence. Permit me to suggest another argument which appears to me conclusive. If there be any of you who have not yet been able to divest your minds of all doubts upon, to you this awful, to me this glorious subject, I know you will say you wish the doctrine of universal restitution to be true. Why do you wish it? Certainly not from weakness or from any partial affection, but from the purest, the sublimest benevolence. Are you more benevolent than your heavenly Father?

Once more, it is allowed by writers on jurisprudence, that the ends of punishment can be put three, to gratify a vindictive spirit, to deter others from the commission of crimes, and to reform the offender. In human governments, the first of these often takes place from the jealousy or suspicion of governors respecting the continued possession of their power. Hence the crimes of treason and rebellion are punished with the greatest severity. Now crimes of this kind, (although they have afforded matter of poetic fiction both among the Heathens and Christians, and perhaps to the ignorant, subjects of belief) can not exist under the government of Omnipotence. And the passions of anger, malice, and revenge, can have no place in the character of the God of love.

I am not disposed to enter into controversy with those who assert that one end of punishment in the divine government is to deter others from the commission of crimes, because this proceeds on the supposition of universal restitution. To deter, means, by awakening the passion of fear, to prevent those from the commission of crimes, who would not be prevented by any higher principle. Now the wicked cannot be punished to deter the righteous, and those of higher moral excellence than to be influenced by so low a passion; nor those who are to suffer misery to all eternity; nor those who are to be blotted out of existence. And in all cases, it would appear to be more consonant to wisdom, justice,

and goodness, that the wicked should be punished for their own crimes, and so punished as to be reformed, than to be cured (if a cure can be effected) by the punishment of others, who perhaps may not have more wickedness than themselves, but happen to have less fear. In human governments, this object to deter, is too much made the end of punishment. A truly philanthropic society, in whose views I cordially unite, and by whom, I trust, my views of the divine administration will be adopted, as affording a pattern for human institutions, will, I hope, see the effect of their benevolent exertions in the general reception of more liberal ideas on this subject, and finally in an alteration in our code of criminal jurisprudence. To aim at the prevention of crimes, and the cure of criminal passions, would be a much more humane and prudent course, than to inflict misery on one for the good of another. To wound, beyond the hope of cure, that sense of shame which is so powerful a spring of human conduct, by the publicity of punishment, by ignominy which cannot be borne and which cannot be obliterated, is to ruin and destroy instead of to reform. It is equally cruel and unjust; it is to effect the total ruin of one for the prospect of preventing that of another, whose character may not be higher in the scale of moral excellence than that of the unfortunate criminal. The term which I have made use of to express my view of the end of punishment, to reform, does not, however, interfere with the idea that the sinner may be amended, not only by the punishment which is inflicted upon himself, but also by that which is inflicted upon another.

As vindictive passions then cannot exist in God, the end of punishment in his government must be to reform. This, which probably in a perfect government is the only end of punishment, is by all allowed to be the best and principal end. Now reflect, my brethren, for one moment. On supposition of the doctrine of the eternity of hell torments; or of the equally unsupported but less cruel doctrine of annihilation, (which, if Materialism had not introduced it, it is difficult to conceive how it could have gained admission into the human mind,) this end, to reform—allowed by all to be the noblest end of punishment—does not exist at all; it is no part of the Divine government. For surely we can never assert that reformation is effected in the case of those who are to suffer misery to all eternity, or of those who are to suffer misery for a period, and then to be annihilated.

Allow me to detain you a few minutes longer. The declarations of Scripture leave us no room to doubt on the subject. In the figurative language of Scripture, we have an account of two contending powers; one is called the kingdom of satan, of this world, and of the power of darkness. The other is styled the kingdom of God, the kingdom of Christ, and the kingdom of heaven, which was prophesied of by Daniel, as a kingdom which God would set up, and which would finally subdue the other to its dominion. Of the former kingdom, a personage sometimes called satan, sometimes the god of this world, sometimes the prince of the power of the air, (doubtless the evil principle personified,) is considered as the head. Of the latter, Jesus Christ is considered, under God, as the appointed Sovereign. He undertakes to oppose the evil power and to rescue his vassals from oppression and slavery. He is appointed to be the head of a new creation, a creation to immortality. The end of his kingdom is to promote truth, righteousness, and immortal happiness. Its laws refer to the mind, the heart, and the conscience. Its sanction of rewards and punishments are reserved to a future state. And this kingdom is to continue under Christ, until he has subdued all enemies under his feet. The last enemies that are to be destroyed are sin and death. But is it to continue forever? I answer, the mediatorial kingdom of Christ will have an end; it will have an end, when all its purposes are fully answered—that is, when truth, righteousness, and happiness, are universal. Then cometh the end.

We read, at this period, of a destruction which is to be effected by fire, and likewise of being salted by fire. So that something is to be destroyed, and something is to be purified. This fire is allowed to be figurative. The subjects then which are to be destroyed by it, are no doubt figurative beings; they are states and things; while the subjects of purification are sentient beings. Let this distinction be constantly kept in view. It clears the mind at once. The subjects of destruction are the devil and his angels. This is explained and confirmed by the passage, death and *hades* are to be cast into the lake of fire. That is, sin and the angels, messengers, and attendants on sin, sorrow and sufferings, death and the grave—ARE TO EXIST NO MORE. This, this is the glorious consummation; when all the purposes of this kingdom being completed—when truth, righteousness, and happiness, being triumphant and universal, "Christ will deliver the kingdom to God even the Father, that God may be all in all." "Then—then will be brought to

pass the saying that is written, death is swallowed up in victory. O death! where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through Jesus Christ our Lord."

THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, APRIL 20.

MYSTERY.

The creeds of some christians abound with mysteries. The fact is indisputable, but, it may be well to inquire, why it is so? Is revelation a mystery? This is a contradiction in terms. Does the Gospel require a belief in mysteries? "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children." We cannot believe in an absolute mystery until it is revealed to our understandings; but from this moment, in the ordinary use of the word, it is no longer a mystery. For what is revealed is not now a mystery.

Men are naturally in love with the marvellous. There is a passion in man for what is strange, wonderful and confounding. This passion has had a most extravagant indulgence in the different religions of the world, because the nature of the subject affords a wide range for credulity. The pagan religion was full of mysteries; and the worshippers devoted to it extraordinary sanctity on this account. To put it on an equal footing in point of dignity with that of the pagan religion, christians at an early day also gave this religion a mysterious air. For this remark, we have the authority of Mosheim. They gave the name of *mysteries* to the institutions of the gospel. From that time to the present, those who are conscious of holding to unintelligible and unreasonable creeds, visionaries and enthusiasts, have had much to do with mystery, defending their inconsistent systems by the omnipotent argument of this single word—it is a *mystery*. Do we ask, how it is possible for the Father, the Son, and the Holy Ghost, each, to be God; and yet there are not three Gods, but only one God? We are told with an air of peculiar solemnity and rebuke, it is a *mystery*. Do we wish to know how the human nature of Christ, which alone suffered and expired on the cross, would make an infinite atonement? With the same forbidding men, we are informed—it is a *mystery*. Do we inquire how "all mankind are liable to the pains of hell forever," when "from all eternity God elected some to everlasting life"? The same final and astounding argument silences the inquiry—it is a *mystery*. Thus we might go on to the end of the chapter; finding proof as strong for the doctrine of transubstantiation and other pagan dogmas, as for the leading doctrines of protestant limitations. All have this sovereign argument in their favor—an argument which it would be irreverent and profane to gainsay—it is a *mystery*!

But, perhaps the reader will say, if you will allow of nothing mysterious to be an object of christian faith, will you not deprive us of a belief in the existence of a God, whose existence is infinitely above our comprehension? This, we know, is the common reply of those who hold to the above mentioned mysteries; and is intended as a sort of salvo to the whole. But we have not said, that there is no truth in the Gospel above human reason. That we may not be able to comprehend the existence of the Almighty, does not, therefore, follow, that we can understand nothing in relation to his being? Do not Nature and Revelation contain innumerable and overpowering evidences of his existence, and the most intelligible descriptions of his nature and character? and do not all those approve themselves to the reason of mankind? Is there any thing in a belief of the existence of God contrary to reason? any thing absolutely contradictory, and mysterious in this sense? Certainly not.—We can believe that God exists—every thing around us and within us is eloquent in proof of this truth.—We can, also, understand his character in all respects in which we are interested in it. In all this there is nothing absolutely mysterious, or opposed to reason. But the mysteries to which we allude, are of a very different kind. They are, confessedly, opposed to other obvious facts; they are perplexing, inconsistent, and contrary to reason. To say that because we cannot scan all the modus operandi of the divine essence and administrations, therefore every thing which visionaries choose to introduce and sanctify under the name of mystery, is true and to be respected; this would be to admit the truth of the pagan theologues, of Mormonism, and every other unintelligible and absurd system that has had an existence.

But, it is said, the scriptures speak of mysteries in connexion with the christian faith. This is very true. A careful examination, however, of the passages where the word mystery occurs will satisfy every candid mind, that it is there used in a very different sense from that ordinarily given to it in religious phraseology. As the word is commonly used, it has any thing but a definite and correct meaning attached to it. It is often made to hide the want of meaning, or to shield from examination ideas which are totally inconsistent with each other. As we have already seen, it serves to put an end to discussion, when men have nothing else to say, and when nothing else can be said. Whatever is unintelligible, absurd, or contradictory, may, by the aid of this single word, be secured from inquiry, and be converted into an essential article of faith.

We take it upon us to say, that the word mystery in the sacred writings is nowhere used in such a sense as to justify those applications of it which are so common in theological writings and conversation. The sacred writers never attach to it any such significance as will require us to renounce the exercise of our reason, to prostrate our understandings, and hold ourselves in readiness to receive whatever comes to us under the shelter of its name. The prevalent Scripture sense of "mystery" is, something which had not been known, but which was revealed. In support of this declaration, let us look to several prominent cases. 1. Cor. xiii. 11. "Because it is given unto you to know the mysteries of the kingdom of Heaven." According to the common use of the word, it is impossible to know a mystery—as this would be finding out what could not be found out. In the above text, it means something which had not been known before. Rom. xvi. 25.—"According to the revelation of the mystery which was kept secret since the world began, but is now made manifest." The word here signifies something that had been kept secret, but is now made manifest. 1. Cor. xiii. 11. "Behold I show you a mystery."—i. e. I teach you what has been hitherto unknown, or partially known.

In a few cases the word is used to denote something mystical or allegorical; but never to signify what is in itself unintelligible or contrary to reason.

All mysteries which are revealed, or made manifest, are undoubtedly entitled to a place in our religious creeds; but those which are not so, are not for us nor our children. They belong to God.

There are some people who seem to think, that God is pleased with the surrender of the intellectual nature of men; that in assenting to a proposition, which we secretly believe would prove false if we had the temerity to examine it, a principle of religious obedience is shown, and an acceptable service rendered. The power of the Catholic priest hood, over the people, and that of protestant clergymen over many of their hearers, is based upon this principle. We have no such views of God, nor of human duty. We believe God approves the exercise of the understanding in the discovery of truth. He would not prostrate the intellectual nature of man—that bright image of his own intelligence;—on the contrary he has given it freedom and required its exercise. He who would so prostrate the understandings of his fellows, can be no friend of his race, or the truths of God. Mysteries, we fear, are too often the resource to which men are driven by the apprehensions, that their doctrines will not bear the scrutiny of examination. They are thus kept, like the Grand Lama of the East, within the narrow precincts of a dark and guarded retirement, lest what is adored as the dictates of divinity, if exposed, might be discovered to be nothing but the work of human hands, or the manufacture of unscrupulous priests.

UNIVERSALISTS.

Amidst the controversies peculiar to the times, in which Universalists are called, by necessity, to take an active and even a leading part; suffering, too, as they are in all directions under the cruel misrepresentations and calumnies of their enemies; there may be danger of their overlooking some of the still weightier considerations of religion. To be always clad in armor,—ever to be obliged to wield the sword in self defence, is a situation calculated to confirm a pugnacious and an unamiable habit. While we are inquiring what Jesus taught, we ought also to inquire how he conducted under persecution? what was his course of conduct towards his haughty, bigotted and intolerant foes? and what was the temper which he evinced? Without his spirit, though we may have correct ideas of his doctrines, we shall never be christian Universalists. In warring against the errors of the times, in defending our views, our rights, our liberties and our persons against the continual attacks from without, we never forget that our religion speaks peace on earth and good will towards men. A devotional spirit should take possession of every bosom; and every heart should be governed by motives to build up the kingdom of the Redeemer. Why do we contend for the truth? Is it not for the sake of the peaceable fruits of righteousness which it yields? Is faith valuable without works? Would it be of any advantage to the world were our views to prevail universally, providing a corresponding change in the temper and conduct of mankind were not to follow? That such effects would follow, we do verily believe. But no fruits grow without care and culture. It is well, it is indispensable, to plant; it is equally as important to water and cultivate. We believe the time has arrived when the paramount attention should be given to the cultivation of the *fruits* of the spirit. The trees have been felled and the ground has been pretty well broken up. It is now the season of sowing its last seed, and the Spring season of the Gospel is near by. It is time the laborers were taking the field for the cultivation of the christian virtues in society.

We believe that Universalism is eminently calculated to make men religious; not, indeed, in the gloomy, unsocial and repulsive sense of the word; but religious as signifying a devotional frame of mind, a lively and cheerful attention to all the duties which are due to God and our fellow men. Our enemies accuse us unjustly when they say our system has a tendency to weaken our reverence and gratitude towards God.—Cannot men be religious without believing in endless misery? How then were the Old Testament saints, the disciples of our Lord, all the primitive christians, and multitudes of others in the church since, who have disbelieved that notion,—how, we say, were they able to be religious? They were, indeed, the most illustrious examples of piety and moral excellence which the world has ever seen; ought not the same sentiments at the present day to produce a like effect?

We have spoken of opposition from without as being likely, in the nature of things, to foster and confirm a spirit which our religion forbids, and as having a tendency, without due caution and vigilance, to make us overlook other paramount duties. And on this subject we would further add, that though such opposition cannot injure, but must rather help us as a sect, numerically speaking, we ought not to forget that we should be bound together by a bond of union within, stronger than that which mere external opposition creates. In time of danger and conflict, it is natural that those who have a common cause and a common interest at stake, should unite and concert measures for defence against the general adversary. But Universalists must be united on other and more durable principles than these. An ardent, pure and a more holy regard for a common religion; a sincere and hearty affection for the brotherhood should cement all souls, regardless of external violence. A contemporary writer has said, that a ball of sand will be kept together by external pressure; but let this pressure be withdrawn and all is dissolved. The brotherhood of Universalists we trust may not be represented by this similitude. Through good report and evil, through prosperity and adversity, we trust there is a bond of union amongst them, which, as it is not produced by external pressure, so neither can any external power dissolve or destroy it. Let this union be sedulously and carefully guarded and sustained. Then, though an host encamp against us, we shall be able to put legions of adversaries to flight; and under the sun of triumph and prosperity enjoy a sweet concord and fellowship which are above all price. Brethren think of these things.

63-The Editor of the Mirror and the New York Evangelist and other orthodox papers are getting at loggerheads on account of Asa Rand's divinity. The Evangelist intimates that the orthodox people of Maine have hitherto been led blindfolded by the Mirror. How these people will relish such an intimation Mr. Cummings does not undertake to say.

Rev. S. P. Skinner has resigned the pastoral charge of the Universalist Society at Cambridgeport, Mass.

NEW SOCIETIES.

A Society of Universalists was organized in Danvers, Mass. on the 8th inst. to be known as the "Second Universalist Society in Danvers." The officers are: Wm. D. Joplin, Clerk; E. S. Upton, Treasurer; D. Dodge, Jr. Collector, and J. Taft, Jr. E. S. Upton, L. Allen, D. Dodge and J. Shed, Standing Committee. This Society proposes to erect a house of worship immediately—the subscriptions have been very successful. A committee of seven has been chosen to obtain a site for a building.

A new Society of Universalists has recently been organized in Sharon township, Richland county, Ohio.

CONVERSIONS IN THE MINISTRY.

We learn from the Cincinnati Sentinel that Rev. FRANCIS JONSON of Norwalk, Ohio, formerly a Baptist preacher, and that Rev. JOHN RIGDON of Newville, Knox Co. in the same state, also a Baptist preacher, have lately renounced Unitarianism and "come out boldly in defence of the doctrine of universal salvation." These gentlemen are not of the number of unqualified Baptist ministers in the Valley of the Mississippi, concerning whom statements have been made of late.

POSTAGES.

We have received several letters of late from subscribers requesting a transfer of their papers to other addresses, and copies of past numbers, and other things pertaining exclusively to their accommodation and benefit, on which we have had to pay postage. We are willing to oblige and accommodate our friends as much as we can, but really it seems neither fair or just that they should make us pay for the privilege of doing so. In all such cases, our only remedy is to charge the amount of postage on their accounts.

LIKENESS.

A card of Mr. Holmes, relative to a proposed likeness of Rev. Hosea Ballou will be found in another column. We shall be happy to receive subscriptions for it.

BUXTON, ME.

The following extract of a letter from Mr. RAYNER to the Editor of the Religious Inquirer, will show that there is some attention paid to the subject of Universalism in Buxton, Me. a place hitherto wholly given over to orthodoxy.

Last Sunday we were favoured in Portland with the very acceptable ministerial labours of Mr. Charles Spear, of Brewster, Ms. He had been further down east, and was on his return. Having prevailed with him to tarry over Sunday with us, I made an appointment for myself at Buxton, 15 miles from Portland; to which place a friend conveyed me in a gig on Saturday. On arriving we found a Lecture had been appointed for the evening; it was well attended; my subject was,—This man receiveth sinners, and eateth with them." It appeared to be "an acceptable time;" and as the prophet Ezekiel says "The time of love." The Congregational Minister in this town, sirnamed Loring, is strongly,—some say, bitterly, opposed, and will not receive us; perhaps for about the same reason that the Samaritans had for refusing to receive a certain person—"Because his face was as if he would go to Jerusalem." The next day, (Sunday) Mr. Loring being absent, the Committee opened the Meeting house for us, and a good congregation, much larger, it is said than the one attended. In the morning we endeavoured to give "a reason of the hope that is in us;" and in the afternoon enquired "What shall it profit a man if he shall gain the whole world, and lose his own soul?" The most perfect stillness prevailed in the assembly, and all appeared anxious to "know what these things mean," and "what this new doctrine whereof we speak is." Immediately after the service in the afternoon, we returned to Portland and delivered a lecture in the evening. Here ended the first section.

The cause of Universalism is spreading and prospering in this state as fast as can be reasonably expected; it is working its way into new districts, towns and sections; and where it takes hold, it takes fast hold, for the doctrine commends itself, when truly exhibited and understood, to the reason and judgment of the human mind, and to the hearts best affections. The progress of light, and knowledge, and truth, and their salutary influence, will of course be gradual. They do not bear down error and opposition with the noise and violence of a whirlwind, or mighty torrent. But the voice of heavenly truth and grace, though still, and apparently small, speaks to the heart, and speaks effectually.

CHEROKEE MISSIONARIES.

An officer of the Georgia Guard, who arrested Worcester and Butler, in a letter to the Editor of the Religious Inquirer, says:

"It is a provable fact that thousands of dollars worth of ready made clothing have been contributed by pious credulous people, in the old settlements, for gratuitous distribution amongst poorer classes of Indians,—the freight paid by those people; yet the clothing has been sold out, and the proceeds pocketed by those Missionaries, and not an article delivered gratis. This I can prove by the whole nation. They have stated that they are confined amongst Universalists in the State Prison. This is base falsehood, and I make no hesitation in saying there is not a man of that belief confined there."

We will insert the prospectus of the Universalist Watchman in our next.

CHOLERA.

We copy the following from the Religious Inquirer, published at Hartford, Conn.

The Rev. Mr. Davis of this city is not, it would seem, the only preacher who has urged his hearers to get religion, (i. e.) before the Cholera should visit our shores. A Rev. Mr. Marks of Vermont has proclaimed publicly "that in all probability the Cholera will make its appearance in this country within three years, and carry off one third of the inhabitants." This is in keeping with the usual movements of those who advocate a ministration of wrath. The principle of fear is mainly operated on to produce "revivals" of their religion, instead of Love to, and confidence in the Lord of Hosts.

NOTICE.

The Subscriber having removed from Sangerville to Bangor, requests his friends to direct their letters and packages they may send him, to the last mentioned place.

BARNABAS BURSLEY.

Bangor, April 16, 1832.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

BROTHER DREW:—Sir, seeing no answer in your last to "W. A.'s" Question of the 30th ult. concerning certain texts of Scripture and the foreknowledge and decrees of God, I offer a few things which perhaps some may think foreign from the subject—but do with them as you please.

NOTICE OF "W. A."

Good morning, Mr. "W. A." You appear to be tired of travelling the old law ground, which is cursed with thorns and thistles for Adam's sake; if you will take a short voyage with me, we will try to find a land where instead of the thorn is to be found the myrtle tree, and instead of the briar, the fir tree. In the first place, in reference to the foreknowledge of God, we must consider that the Scriptures take the things of God and hand them to us after the manner of men, because of the weakness of man's understanding. With God, properly speaking, there is neither past nor future; all with him is one eternal now. Eternity before him is as present as eternity behind. The things that are yet to be manifested are spoken of in the scriptures as though they did already exist. For example,—"Unto us a child is born—a son is given," &c.—This was uttered several hundred years concerning Christ, before he was actually born.

In answer to that part of your request which refers to God's repenting, I would cite you to Gen. vi. 6. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Before we get through our voyage, we must sail up the river Euphrates to the garden of Eden, and find the "man" of whom it repeated the Lord that he had made him, with his help meet in him and the birth of Eve. We must also find the tree of knowledge in the midst of the garden, examine its fruit and find the woman which was made of the rib of the man, partaking of the forbidden fruit and handing it to her husband. We will return. "It repented me that I have made man on the earth." I refer you to the apostle. "And the times of this ignorance God winked at; but now commandeth all men every where to repent"—both Jews and Gentiles. Now, my good friend, we will try to find, in the first place, what man's repentance consisted in. We find both Jews and Gentiles in sin or unbelief; the Jews making a righteousness of their bloody rites and sacrifices, which were only pointing to the promised Messiah. These sacrifices could never take away sin nor unbelief. But now, says the Apostle, the Christ has come and has abolished in himself the law of carnal commandments and put an end to the sacrifice of beasts, by the sacrifice of himself—meaning his humanity. Now, therefore, the exhortation to the Jews, is, turn away from all these and love and do good to all men, both Jews and Gentiles; for love is the fulfilling of the law. Undo every heavy burden; take in the poor, the outcast, and when thou seest the naked, clothe them, and deal your bread to the hungry, instead of burning it on alters. We further see the poor deluded Gentiles, thinking that the invisible God was like to corruptible man, four footed beasts or creeping things, and making images of all these creatures and bowing down and sacrificing even the fruit of their own bodies for the sin of their lives. Now, says Paul, brother Gentiles, turn away from all these things, for the invisible God whom you think to feed and worship is a spirit that pervades all immensity of world,—glows in the stars and blossoms in the trees; and the word of this Lord Jesus Christ, spoken by all the Jewish prophets, is in you teaching you in the room of slaying one another, to love and do good to each other and to all men, even as God loves and doth good to all his works. Thus we find, according to the testimony of Scripture, that the repentance necessary for man is turning from one course of conduct to another. I leave you, my friend, for the present till we meet again to proceed on our voyage to the Eden above named. Let us find the man before we speak of the decrees of God concerning him.

E. S.

[For the Christian Intelligencer.]

SUNDAY SCHOOLS, NO. 4.

In many of the Sunday Schools that now exist, children are taught to look upon their parents, if they do not believe the human invented creed of the sect under whose patronage it exists, as heretics, infidels and the sealed subjects for endless unmerciful torments, unless they are converted to it. This is what no parents who have respect for themselves, can wish to have their children taught. What is it doing, but teaching children to hate, despise and disregard the wishes of their parents? Such things no parent, surely can wish their children to be taught. It can do them no good, and may do them much harm. We might proceed to point out many more of the evils that exist in these schools as they are at present managed, but we forbear as we have already extended our remarks upon this subject beyond what we intended. But in my humble opinion, as they are at present managed, the good effected by them is far over balanced by the evil. They are well calculated to protect the existence of the present corrupt and anti-scriptural theology, and that is the most that is effected by them. I perceive that our leading sectaries place much reliance upon their Sunday Schools for the increase of their churches, and that they not unfrequently boast of the numbers of little children that are members of them, which they have induced to subscribe to their human invented creed.—This but too plainly shews what is the result of these schools. But, if they were properly conducted, they would serve to expand and enlighten the minds of the youth, while, as they, for the most part, are managed to exert its powers, but the pupils are taught to dispise its monitions. Reason there finds no friends. It is utterly excluded, and the pupils are taught to place implicit confidence in theipse dixit of their teachers and others of the same class, instead of examining and knowing for themselves. They are told that enquiry in religious matters is dangerous.—Such proceedings as these no enlightened person can approve. But because such things are done in Sunday Schools, it proves nothing against them as an institution. But as before remarked, I think much good may accrue from them if properly conducted.—And to render any institution beneficial to the whole community, it must be free from sectarianism. This is one grand point to be gained. Every Sunday School should be conducted in such a manner, that parents of

all denominations could send their children to them, without their being exposed to an undue influence from any sect. And, to secure this, every teacher should be prohibited to teach any doctrines to their pupils not of a non sectarian character. Let the library consist of such books as tend to lead the reader to the practice of virtue, by exhibiting its beauties and advantages. Sunday schools should not be an engine to promote the peculiar doctrines of any sect;—but they should be thoroughly purged from sectarianism of all kinds. If parents wish their children to learn any particular doctrines, let them do it themselves. Let these schools be the benefit of all names and all parties. Let them be designed to cultivate virtue, and love for the acquisition of knowledge. Our opinion, it is a mistaken notion, that virtue cannot receive any sanctions, without being connected with some of the peculiar doctrines of the day. In my humble opinion virtuous habits may be equally well cultivated in youth, and receive sanctions that are as influential from presenting to their view the actual misery that is known to arise, really from the practice of vice, as by presenting before them all the imaginary terrors of an unseen world. It is a fact, that I suppose must be obvious to every reflecting person, that other causes operate more in favor of virtue than terror. The love of virtue merits for its exalted nature and its beauty, has more influence in producing habitual virtue in the most of men, than the terrors that are held up before them.

These being facts, there is no kind of need of connecting these schools, with any of the prevailing theological opinions of the present day. And, no school can produce the desired effects, if it is wedded to any theological opinions. For, in the present diversity of opinions, no set of opinions could be selected, that would be approved by all. Hence the only way that they can be rendered useful, is, to exclude all theological teaching and writings from the school, and keep them as far as may be from the influence of any particular sect. If schools were conducted in this manner, where is the reasonable person that would not lend his aid in their support? Where is the man that would not engage heart and hand in their advancement? Such I think cannot be found among the intelligent. But it may be said, such schools do not exist; therefore we cannot lend our assistance any. If such do not exist, so much more urgent is the demand for them. Let every one at once set about the work without delay, and form such associations. Let every one among them their lethargy and shut about the work with good earnest, and we shall soon see the land filled with Sunday schools, that will enlighten and expand the minds of the youth, instead of debasing and enervating their powers. I believe there is no other way that the present obnoxious influence of Sunday schools can be counteracted. Easy obnoxious influence, for if the leaders in the promotion of the present system of Sunday schools are to be credited, they intend to do that, by the influence, which is in effect a union of Church & State, and I presume there is no reflecting person, that is not influenced by these leaders, but that would pronounce such an influence obnoxious. Let every friend of freedom once lend their aid in establishing schools that every parent, of all the various religious opinions, may reap their advantages, without the fear of their being contaminated by what they esteem errors. If schools of this character were formed, they would be nurseries for the promotion of useful knowledge, instead of nurseries of sectarianism. Schools of such a character we will most cheerfully lend our feeble abilities to support, but others we cannot. For we believe that no others can effect what we wish to see effected by them. With these remarks, we take our leave of this subject for the present, with the hope that some other person will present us with some different mode of instructing.

[For the Christian Intelligencer.]

METHODISM—AGAIN.

BROTHER DREW:—Since the appearance of an article on Methodism, in which there were some remarks upon a sermon delivered by one Rev. Mr. Downing, there appears to be somewhat of a stir among our Methodist brethren. I hope however, they will keep their temper, and not become so much enraged with me as they were at a certain evening meeting, when their (in) modest, (ill) bred and (anti) christian preacher informed us that he "always carries his pockets full of clubs to beat Universalists with," and wished if any of this faith were present, they would come out and try the battle with him, lest they should be as much ashamed of their conduct as they then were. I hope they will at least, "not let the sun go down on their wrath." And as for our Rev. Brother, who delivered the sermon noticed, I would wish him to be assured, that I have no inimical feelings towards him; neither have I sat down in malice against him, although he so grossly misrepresented the views sincerely and honestly believed by the writer of this article; and, if I am correctly informed, is in the constant habit of thus doing, and denouncing the whole denomination in the most unmeasured terms.

He refuses us the christian name because we do not believe in his three-one-God—almighty devil—future judgment, and endless misery for our wicked neighbors. Now, if he and his brethren take any pleasure, or even "glory in their doctrines," I do not wish to deprive them of any of these pleasures. But all I wish of them is, to behave themselves like christians, and not take it upon themselves to misrepresent our views. If they can fairly make it out from scripture, that these doctrines are the doctrines of the bible, I will at once forsake my present faith. But they need not think to convince intelligent Universalists of the truth of these doctrines, by quoting passages of scripture which have time and again been shown to relate to something else than that to which they apply it. They must not only quote scripture, but they must prove that they put the right construction upon it; this they are in duty bound to do as honest men. But this I do not expect them to do. But I hope, that they will have honesty enough not to pervert the most plain declarations of scripture in the manner our Br. did the 24, 29--31. of Matt. And we would also suggest to him the propriety of ceasing his denunciations of our faith, until he can confute it, or at least until he knows what it is. But if it affords him any particular pleasure to misrepresent our faith, and hurl his anathemas at us, we are not disposed to deprive him of the privilege, if he will

have the honesty to inform his credulous hearers, that he is about to falsify the faith of others, and not to deceive the hearts of the simple. But I would remind him, that "all" is not a few, but "ALL LIARS, shall have their part in the lake that burns with fire and brimstone!"

ALTHEIA.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, APRIL 20, 1832.

THE WEATHER. With the exception of Fast Day, at which time the weather was so warm and inspiring that it was impossible for the most devout to assume a long face, or put on sackcloth and ashes, we have hardly had a day this spring which was at all spring-like. True the snow has disappeared, and occasionally we hear a robin attempting to ejaculate a melancholy note; but the earth has not yet the least appearance of verdure, and winter fires and overcoats are indispensable. At this rate the Ohio fever will take precedence of the Cholera.

RESURRECTION-MEN. We understand that the dead body of an adult person was dug up from the grave yard in Hallowell last week, by some persons unknown. After the fact was discovered and there had got to be a considerable excitement on the subject, the body which had been dissected was found in parts at different places on the shores of the river—a thigh wrapped up in linen cloth, and the body in a traveler's trunk. The subject was a foreigner, who had been in this vicinity for some time, but died without relations.

A PROPOSITION.—We received a letter a few days since from "Peter S. Folsom, Esq." of Rome, offering, in the spirit of Roman liberality, to take our paper one year, if we will take one dollar and seventy five cents for the same at the expiration of that time. It is due to that gentleman to say, that we cannot accept of that price in cash, but will send him the paper according to the terms proposed, taking in payment good butter at eight cents per pound, or prime white beans at fifty cents per bushel. On the principle of his proposal, we presume he will see the propriety of ours.

THE RIVER. The ice in the Kennebec cleared out fully on Friday last—three weeks later than last year. The Bangor Journal of Tuesday of this week says the ice in the Penobscot was breaking up as that paper went to press.

BOWDOIN COLLEGE.

We have received a Catalogue of Bowdoin College for April 1832, exhibiting the names of officers and students of that Institution, Terms of Admission, course of Studies, &c. From it we are happy to learn that the College appears to be in a flourishing condition so far at least as the number of students evinces a confidence on the part of the public. The whole number of students is 217—90 of whom are Medical students.

OFFICIAL.

The following letter (says the Globe) on the subject of Cholera, from our Consul at London, merits attention.

To the Hon. EDWARD LIVINGSTON,
Secretary of State,
London, 29th Feb. 1832.

Sir—Of the existence of Cholera in London there appears to be no reasonable ground for doubting. The fact was at first warmly disputed in many interested quarters, and was consequently disbelieved by a great portion of the community.

At Newcastle and Sunderland the same thing took place. The current of opinion was, in the origin, very strongly against all who asserted that this disorder prevailed in those places, and the number of reported cases diminished, until a sudden and extensive increase of the malady overwhelmed all scepticism on the subject; such will probably be the course of events here. The disorder is occasionally manifesting itself in different parts of the metropolis, making at present, however, a very small aggregate of cases for so large a population, and in reality adding nothing to the average mortality. On the contrary, that average is in some districts so much less than that of the same period last year, as to give rise to an opinion that Cholera is a novel mode of death for those only who would have died at about the same period if this disorder had not appeared. This opinion, however, is very questionable, for it attacks the young, the strong and the healthy, as well as those who are old, feeble or sickly.

The contagiousness of the disorder is still a point of great doubt. Its first appearance could not be traced to any specific communication with persons or places infected. Thus also, here as elsewhere, made its appearance simultaneously in districts distant from each other, and in individuals who have apparently been secluded from all chances of infection. But then again, several persons in the same house have been attacked at the same time, and others who have merely passed through places where it has appeared, have themselves been the first victims, and possibly the origin of it, in places where it afterwards prevailed. There is one circumstance, however, worthy of note, which is not reported as yet been made of the disorder returning, after the lapse of a considerable period to a family that had once been exposed to its contagion within its own walls. Believe, also, that amongst the great number of medical men in this country, who have been in attendance on Cholera patients, only one has died of the disorder in question. A few of the cases in London have been extremely rapid in their progress, terminating in the course of a few hours. The average fatality is nearly eight to thirteen of the number attacked.

I have the honor to remain,
With the greatest respect,
Sir, your most obedient servant,
THOS. ASPINWALL.

LAW OF COPYRIGHT. It may not be generally known either to publishers or authors, that according to the provision of the act passed February, 1831, for extending the term of copyright, a copy of the work for which a copyright has been taken, must be deposited in the office of the Clerk of the proper district, within three months after the publication thereof, to be forwarded to Washington—N. Y. American.

The Lion and the Bear.—We were yesterday informed that on Tuesday last a Bear was taken to the Menagerie now exhibiting in this city, and let down into the cage of an African Lion, twenty-four years of age, with the belief that it would be immediately torn to pieces. Many people assembled under the awning which encompasses the exhibition to witness the scene, but all were disappointed and struck with astonishment, for although the Bear, so soon as he had reached the bottom of the cage, placed himself in a fighting position and once or twice flew at the Lion, with the apparent intention to commence the battle, the Lion did not attempt to injure it, but on the contrary, after some time had elapsed, placed his paw on the Bear's head as if to express his pity for its helpless situation, and evinced every disposition to cultivate friendship.

Having heard and read much of the Lion's nobleness of disposition, and understanding that the Bear was still in the cage, prompted by curiosity, we visited the Menagerie this morning and actually saw them together. The Manager of the Lion tells us that since the Bear has been put into the cage, no person has dared to approach it, and that the Lion has not slept for three hours, but continues constantly awake to guard his weaker companion from danger. The Lion, says the manager, suffers the Bear to eat of whatever is thrown into the cage, until he has enough, but will scarcely touch food himself.

During the time that we remained, the Lion once or twice walked to the end of the cage opposite to that at which the Bear was lying, and some person motioned his hand towards the Bear, but so soon as the Lion saw it, he sprang to the bear and kept his head resting over it for some time: he has so fatigued himself with watching, that as soon as he lies down he falls asleep, but awakes again at the first noise that is made, and springs to the object of his care.

This seems to us astounding indeed, and will no doubt attract the notice of naturalists.—New Orleans Emporium.

The Apportionment Bill.—The National Intelligencer publishes the Report of the Committee of the Senate submitted by Mr. Webster on the subject of the apportionment of Representatives. The committee in forming their amendment, endeavored to adopt "a rule of representation, plain, simple, just, uniform, and of universal application."

"This rule, says the report, may be clearly expressed in either of two ways. Let the rule be, that the whole number of the proposed House shall be apportioned among the several States according to their respective numbers, giving to each State that number of members which comes nearest to her exact mathematical part or proportion; or let the rule be, that the population of each State shall be divided by a common divisor, and that in addition to the number of members resulting from such division, a member shall be allowed to each State, whose fraction exceeds a moiety of the divisor."

Either of these, it seems to the committee, a fair and just rule, capable of uniform application, and operating with entire impartiality. There is no want of a common proportion, or a common divisor: there is nothing left to arbitrary discretion. If the rule, in either of these forms be adopted, it can never be doubtful how every member of any proposed number for a House of Representatives ought to be assigned. Nothing will be left in the discretion of Congress; the right of each State will be a mathematical right, easily ascertained, about which there can be neither doubt nor difficulty; and in the application of the rule, there will be no room for preference, partiality, or injustice. In any case, in all time to come, it will do all that human means can do, to allot to every state in the Union its proper and just proportion of representative power. And it is because of this, its capability of constant application, as well as because of its impartiality and justice, that the committee are earnest in recommending its adoption to Congress. If it shall be adopted, they believe it will remove a cause of great uneasiness and dissatisfaction recurring, or liable to recur, with every new census, and place the rights of the State, in this respect, on a fixed basis, of which none can with reason complain. It is true, that there may be some numbers assumed for the composition of the House of Representatives, to which if the rule were applied, the result might give a member to the House more than was proposed. But it will be always easy to correct this by altering the proposed number by adding one to it, or taking one from it; so that this can be considered no objection to the rule.

THE BRIG ANAWAN. It may be remembered that intelligence was received some short time since, of the detention of this vessel by the convicts of Juan Fernandez. The following letter, published in the Journal of Commerce, details the particulars of the affair:

LIMA, Jan. 23, 1832.

We regret to inform you that the brig Anawan met with some difficulties which retarded her arrival for several days. After having passed Cape Horn without meeting any obstacles, Capt. Palmer touched at the Island of Juan Fernandez, principally with a view to get a supply of water. It appears that some prisoners were confined on the Island, and amongst them many officers and soldiers who had been formerly engaged in a revolution against the Chilean Government. Captain Palmer not being aware of this circumstance, landed with some men without suspicion, but soon afterwards was seized and confined in a cavern. The prisoners demanded of him to carry them away from the Island, and as Captain Palmer resisted, they threatened his life by pointing loaded muskets at him. Perceiving his life and the lives of his men in danger, he at last consented, and about 120 or 130 men embarked. They did not allow Captain Palmer to take in water, being afraid that some vessel of war or troops might come from Valparaiso and prevent their escape.

As soon as the prisoners had embarked, they forced the Captain to steer South, it being their intention to land at the Island of St. Mary, south of Concepcion. However, the wind being contrary, they changed their determination, and compelled the Captain to land them at Copiapo. They plundered some part of the cargo, but did not otherwise ill-treat the Captain or crew, and permitted them to depart. The U. S. ship Falmouth, and an English vessel of war, were preparing to sail for Juan Fernandez, but this measure will be unnecessary.

CONGRESS. In the Senate, on Wednesday the bill supplementary to the acts for the relief of the officers and soldiers of the Revolution, was taken up, and some discussion took place upon the amendments which extended its provisions to the officers and soldiers who served in the Indian wars, after the Revolution. The bill was laid on the table at one o'clock, for the purpose of taking up the unfinished business of Tuesday—the General Appropriation Bill. Mr. Holmes concluded his speech on this bill, and the amendments to the bill reported from the Committee on Finance were then considered, and several of them disposed of.

In the House of Representatives, Mr. Storrs resumed his remarks in opposition to the report of the Committee on the Judiciary, asking to be discharged from the further consideration of the charges made against the Collector of the Customs for the port of Wiscasset. Before he concluded, the hour allotted to the discussion, expired. Various bills relating to the District of Columbia, were considered in Committee of the Whole. Considerable discussion took place on the bill from the Senate to alter the draw in the bridge over the Potomac, between Washington and Alexandria. Mr. Doddridge from the Committee on the District of Columbia, offered an amendment proposing to purchase the interest of the present Bridge Company, and to rebuild a bridge free of toll, which was eventually agreed to, yeas 65, nays 44.

OREGON TERRITORY. On the 17th ult. a resolution was passed by the House of Representatives, requesting the President to inform that body "whether possession had been taken of any part of the territory of the United States on the Pacific ocean by the subjects of any foreign power;" to which he replies, under date of the 2nd inst. that there is no satisfactory information on the subject now in the possession of the Executive, and that none is likely to be obtained, except by a mission sent on foot for the express purpose, which would be attended with "very considerable expense." If a vessel of war should be sent to the mouth of Columbia River, the voyage out and back could not be completed in less than 12 to 18 months. Congress, as yet, has taken no further order on the subject.

BURRILLVILLE BANK. The failure of the Burrillville Bank has caused great excitement in this community. The extent of failure, or the cause of it, are unknown to the public. From the best information we can obtain, there are from 35 to 40,000 dollars of its bills in circulation. The Bank has been in operation under its present management, since last September; and has not, it is believed, made any serious losses during that time. The public ought to be correctly informed of the condition of the Bank, particularly of the extent of its ability to redeem its bills. Nothing short of this will allay the excitement.—Providence Jour.

BURRILLVILLE BANK.—The Pawtucket Chronicle says, "We understand that the President of Burrillville Bank is ready to redeem the bills of that institution in *lottery tickets*, at his counter in Providence! This is the lightest kind of specie that we ever knew bank notes redeemed with; Jacob Barker paid his in salt; but a man that is obliged to exchange what he believed to be money for tickets of this kind, would soon want salt for his porridge."

SUMMARY PROCESS WITH REGARD TO THE BURRILLVILLE BANK. We are informed, by a gentleman who says he was at Burrillville on Tuesday, that the inhabitants who reside in the immediate vicinity of the Burrillville Bank, and who had bills of that institution in their possession, seized upon the Cashier, and by threats of bodily injury, compelled him to redeem their bills in specie or current notes. Our informant produced fifteen silver dollars, which he said he received from the Cashier for bills of the aforesaid Bank. We learn further that the High Sheriff of Providence County has since committed the Cashier to jail at the suit of the Suffolk Bank.

There may not be a special statute to authorize the above proceedings; but JUSTICE was her opinion required on the subject, would acquit them, without even stopping to sum up.—Pawtucket Chronicle.

ACIDULATED DROPS. We would caution persons against making too free a use of this species of confectionary. The acidity of its taste is produced by vitriolic or sulphuric acid, a small portion of which answers a good purpose in colds, but when taken in any large quantity has a very deleterious effect. A number of instances have lately come under our own personal observation, of violent vomiting, occasioned by eating the acidulated drops, such as are sold at the shops. Parents should in particular guard their children against the use of this kind of confectionary which was never intended to be used as confectionary, but only as a remedy for colds, and then to be taken in small quantities.

We believe the article is some times sold under the name of Lemon Drops.—N. Y. Constellation.

THE GIFT OF TONGUES. It appears by a late London paper that Mr. Irving has been obliged to abandon the Caledonian Church, the proprietors having resolved to put a stop to the performances on Tongues by shutting it up. Mr. Irving announced to the small portion of his old respectable congregation, who have adopted his new spiritual vagaries, that it was the last time he would be able to address them from the pulpit of that church. The dispersed flock were exhorted to assemble at their pastor's house till a new place of "gathering" should be obtained.

NEW PUBLICATIONS. Among the recent publications of Messrs. Cary & Lea, of Philadelphia, are the following—A Treatise on the Origin, Progressive Improvement, and Present State of the Silk Manufacture, forming the fourteenth number of the Cabinet Cyclopaedia—Salmonia, or the Days of Fly Fishing, in Conversations, with some account of the Habits of the Fishes belonging to the Salmo, by Sir Humphrey Davy.—A Preliminary Dissertation on the Mechanism of the Heavens, by Mrs. Somerville. A Geological Manual, by Henry T. de la Beche, member of the Geological Society of France. Life of Napoleon Bonaparte, &c. by Bourrienne.

Thomas Jackson, an Englishman, who had been but 24 hours in New York, stole a piece of broadcloth from a hand-cart, and was sent to the state prison 3 years.

GOING THE WHOLE HOG.—Mr. Benj. Elwell of this town, has one hundred and forty Hogs, of all sorts and sizes, from a *pint pot* to a *beer barrel*. We saw the whole harmonious assembly, the other day, congregated together, grunting most complacently, their approbation of the return of a warm sun once more. Mr. Elwell states that he had lost a few last winter, on account of their stowing a little too close, during some of the cold nights; some of the smaller ones being pressed down and suffocated by the superincumbent pork.—SL.

Letters from Bremen complain of fraud in tobacco hogsheads sent from New Orleans. Out of a lot many of which weighed short of 1000 lbs. 32 hds. weighed over 200 lbs. Bremen weight. The writer's loss by heavy wood in one shipment was estimated at 20 to 25,000 lbs. besides 6 or 8000 by old damages. A bill is before the Louisiana Legislature to prevent these frauds. The hds. are not made of "wooden nutmeg" stock.

Lieut. Amos B. Foster, lately murdered by a drunken soldier named Doyle, whom he had ordered to the guard house, at Green Bay, Michigan, is said to have been a native of New Hampshire. He had the reputation of being a vigilant, active, and useful officer; and his private character was not known to have a blemish. Mild and amiable in his deportment and disposition exceedingly kind and lenient to the men under his command.

There are now in the Navy, 40 captains, 37 masters commandants, 260 lieutenants, 44 surgeons, 37 assistant do. 43 pursers, 9 chaplains, 73 passed midshipmen, and 376 midshipmen. Vessels in commission, 2 frigates, 11 sloops of war and 2 schooners.—Total vessels in the Navy, 7 ships of the line and 5 nearly finished, 10 frigates and 7 nearly finished, 15 sloops of war, 8 schooners.—Besides these, the timber has been procured, or is procuring for 5 ships of the line, 5 frigates, and 5 sloops of war.

STEAMBOAT DISASTER. The steamboat Porpoise, on her way to New Orleans, on the 27th ult. and while having the ship Cincinnati, Barstow, from New York, in tow, collapsed one of her flues at both ends, and severely scalded the cook and two deck hands one of them dangerously. The Porpoise was taken in tow by the Grampus, and had arrived at New Orleans. The Cincinnati was not injured.

At Huntington, Pa. recently, a rock quarried for the canal being rolled down the mountain, took a wrong direction, and passed through a shanty, in which were a woman, and in a cradle two children. One of the latter was killed, and the mother's leg was broken.

The crops of wheat in the western part of Maryland, and the neighboring counties of Virginia, are said to present an unpromising appearance, in consequence of the backwardness of the spring. The farmers in the Middletown Valley (Frederick County, Md.) are ploughing up their grain fields.

The New Jersey Apollo says—"We have heard it stated, by a gentleman acquainted with the oyster grounds in our bays and rivers, and the productiveness of planted oysters, that the proceeds of one acre of oyster ground, are of more value than the best farm of 100 acres, in New Jersey."

SNAKE POX AMONG THE INDIANS. By an extract of a letter from Green Bay, dated the 8th day of February, it appears that the disease is making dreadful ravages among the Indians along the Western shore of Lake Michigan. Sixty persons had died up to the day on which the letter is dated.

DUTY ON ENGLISH NEWSPAPERS. Mr. Edward Lytton Bulwer has given notice in the British Parliament, of a motion for the repeal of the newspaper stamp duty, and of the excise on paper, and proposes the substitution of postage as a compensation to the revenue.

WORKINGMAN'S BANNER. Mr. S. H. King proposes to publish a weekly paper in Boston, under this title, to sustain the rights and advocate the interests of the American workingmen. Price two dollars a year.

In Greenfield, Ms. the trees seem to be in better condition than elsewhere. One person has examined over a hundred of his trees apple, pear, &c. and not found one that was injured.

A report having reached New London that a school of whales were off Sandy Hook, a dozen whalers started in pursuit and captured one which they towed to New York and exhibited. He is 60 feet long, and was expected to yield 45 to 50 blbls. oil, valued at \$500.

The Key-West Gazette urges that that place ought to have its Custom House privileges enlarged, so that goods may be cleared with the privileges of drawback. Application has been repeatedly made to Congress for this privilege, but hitherto without effect.

Orren Stewart, 12 years old, son of Dea. James Stewart of St. Albans, went out on Moose Pond on the 26th ult. with some persons who were fishing. By some accident, having parted with his company, he lost his way, strayed into the woods, and perished with the cold before he could be found.

According to the St. Petersburg Gazette, a masked ball was given at the Russian Court on New Year's Day, at which no less than 22,894 persons were present. The greatest order prevailed, notwithstanding the number of persons present.

City Bank Robbery. A large amount of the remainder of the money stolen from the City Bank of New York last summer, has been lately found buried in an earthen pot on the banks of the Schuylkill. Intelligence was communicated to Justice Hopsed of the place where the money was deposited, who proceeded to Philadelphia, with the indefatigable Hayes, and took possession of it. The amount of bills recovered is \$26,817.

Unpleasant Operation. A person in the Massachusetts Hospital lately had his *lower lip* removed by Dr. Hayward, in consequence of a cancer, which could not otherwise be destroyed. No hemorrhage caused, and the patient bore the operation well.

Extract of a letter, dated GREEN BAY, Feb. 8. The small pox is making dreadful ravages among the Indians along the western shore of Lake Michigan. As many as sixty had died of this malady at Milwaukee up to the last accounts.—N. Y. Mer. Ad.

A conscience stricken smuggler has sent a letter to the Collector of Portland enclosing \$18, the principal and interest of dues to the Treasury.

In a late number of the "Cherokee Phoenix," a reward of twenty dollars is offered by some Cherokee Indian for a runaway slave. It seems that these poor Indians, who lay claim to so large a share of public commiseration, are, at least, rich enough to hold slaves, and that they approve slavery and tolerate it among them.—Boston Trumpet.

Col. Bailey of Westbrook, Me. recently killed a hog 3 years 7 months old, which weighed when dressed 954 lbs! He measured 7 feet 5 inches from the nose to the root of his tail, and girted 7 feet.

Accident. Mr. T. H. Greene, overseer in a factory in Warwick, R. I. was drawn in by the drum, 10th inst. and crushed to atoms.

A letter from Washington, received by the editor of the United States Gazette, speaks confidently of important changes in the Cabinet.

A Probate Court will be holden at the dwelling-house of Mr. Nathaniel Philbrick, in Mount Vernon, on Monday, the twenty-first day of May next, commencing at 10 o'clock A. M.

A Probate Court, will also be holden at the Centre Village, in Farmington on Tuesday the 22d day of May next, commencing at 9 o'clock A. M.

A CARD.

The friends of Rev. HOSIA BALLOU will be gratified to know that an elegant likeness of him is to be issued about the 1st of May, which is to be supererogatory to any one heretofore presented to the public; he will be represented as sitting in a studious posture at a table; the library will be seen in perspective.

APPOINTMENTS.

Br. N. C. FLETCHER will preach in Waldoborough (and not in "Bowdoinham," as erroneously printed in our last) on the first and second Sundays in May next.

Br. GEO. BATES will preach in Bowdoinham village on the 1st Sunday in May.

TO CORRESPONDENTS.

Br. Spear's account of his journey in Maine, Br. "E. W."s reply to "E. B. A." Familiar Letters No. 5, several short Sermons by "S." and other articles are on file. They shall have an insertion as soon as practicable.

The obituary notice of Miss Emily Setson will appear next week.

MARRIED.

In Industry, by Zachariah Withee, Esq. Mr. Samuel Gilman to Miss Mary Pike.
In Thomaston, Mr. Joshua Morton to Miss Mary Ann Davis.
In Buxton, Mr. Josiah Harmon to Miss Joanna Harmon.
In Farmington, Reuben Pratt to Miss Ann Leathers.
In Mercer, Mr. Francis Backus, of Farmington, to Miss Sarah True.
In Lubec, Mr. John Calvin Haycock to Miss Lucretia Clark.
In Hallowell, Mr. Nathaniel Perkins, of Ipswich, Mass. to Miss Sarah B. Lord.

DIED.

In Hallowell, on Monday last, Mrs. Elizabeth, wife of Capt. Arthur Berry, of this town.
In Oxford, Mr. Sewell Wright, aged 18; Miss Eliza Staples, daughter of Andrew Staples, aged 21.
In Starks, on the 25th ult. Mr. George Nichols, aged 85—one of the first settlers of that town.
In Lisbon, James W. Purinton, Esq. aged 63—also his daughter, Mary, aged 27.
In Hallowell, Samuel Moody, Esq. aged 68.
In Greene, 14th inst. Miss Maria Coffin, aged 18.
In Union, 8th ult. Minerva Clements, youngest daughter of Eben, Cobb, aged 2 years and 9 months.
At Baton Rouge, Louisiana, on Friday night, the 16th of March, the Hon. H. H. Gurley, Judge of the 4th District Court of Louisiana. Mr. Gurley was a native of Connecticut.

Steam Boat Meeting.

A advertised meeting of the Steam Boat Company will be holden at the Gardiner Hotel on Saturday the 21st inst. at 2 o'clock, P. M. A general and punctual attendance is requested.
P. SHELTON, Sec'y.
Gardiner, April 16, 1832.

Universalist Books.

UNIVERSALIST BOOKS, of every description (that are to be obtained in the United States, are kept constantly on hand for sale, wholesale and retail, by THOMAS WHITTEMORE, at the Trumpet Office, No. 40, Cornhill, B. S. Orders from a distance cheerfully and promptly attended to. The port of Boston furnishes ready conveyances to all parts in the United States; and books and pamphlets, when ordered to any considerable amount, are packed in strong boxes, and forwarded in the most perfect order. These books are furnished on commission to those whose character is well known, or who send recommendations from persons with whom we are acquainted. All orders should be directed as follows: "Thomas Whittemore, Trumpet Office, Boston, Mass."

Just Received

At the Universalist Bookstore Portland, Maine, Whittemore's Notes on the Parables, a new work—A Sermon delivered at the funeral of Rev. ALFRED V. BASKETT, by Thomas Whittemore—Smith on Divine Government, for sale by the doz. at publisher's prices. A new supply of the life of Rev. John Murray—Balfour's Essays, &c. &c. Orders carefully attended to. MENZIES RAYNER, Jr. Portland, March 1, 1832.

Universalism Defended.
JUST received and for sale by P. SHELTON, "Universalism defended;" A reply to several discourses delivered by Rev. T. Merritt against that doctrine; by Rev. L. R. Paige.
"ST. PAUL A UNIVERSALIST"—A sermon by Rev. M. Rayner.
"DIVINE LOVE"—A sermon by Rev. M. Rayner. Jan. 5, 1832.

Notice to Stone Layers.

THE subscriber, duly authorized by the Town of Pittston, to contract in behalf of said town, for the building of Stone Walls on the sides of Worwontogus Bridge in said town, hereby gives notice, that he will for that purpose, publicly receive verbal proposals for the building of the same, at the Store of W. Cooper & Co. in said town, on Monday the thirtieth day of April inst. from two till four o'clock in the afternoon.

An appropriation of \$500, has been made by said town for the above purpose, and only one contract will be made for the expenditure of the whole sum to furnish the stone and lay up the wall, which will be estimated by the cord, and persons who attend to make proposals will govern themselves accordingly.

Persons who attend on the aforesaid day and make the lowest proposals, will be required to sign a contract and give bonds with satisfactory security for the faithful performance of the job—to be completed by the tenth of October next. A memorandum of the particulars and in what manner the wall is to be built &c. may be seen on application to the subscriber at any time before the day of receiving proposals, after the 20th instant.

JAMES N. COOPER.

Pittston, April 1, 1832.

POETRY.

THE DECLARATION.

We are not strangers—we have met,
As carelessly as others do—
Thou, to look on me, and forget
The form that passed before thy view;
While others claimed thy smile, and caught
The music of thy silver tone—
And I—so cheerful in my thought
Each look and notice of mine eye—
Each kindly word—each smile that lent
New beauty to thy playful lip—
Each glow that o'er thy fair cheek went—
A pearl and coral fellowship—
Each movement of thy form of grace,
Each shading of that pensive brow—
The holy calm that decks thy face;
All serve to wake my spirit now!

With every hope, with every dream
Of fame and power—amidst the night
Of conscious strength—thine image seems—
Around me like some holy light!
And then I feel that all, which earth
Of power or glory might bestow,
Were vain, and cold, and little worth,
Like sunshine streaming on the snow—
If thou wert not the shrine wherein
The garlands of my fame might bloom—
If that lighted up my own,
Woke not a thrill within thy bosom!

It may be that thou hast not given
One gentle thought of mine to me—
That like some pure, bright star, at even,
Thou rotest onward, "fancy free;"
Unmindful, as that holy star,
Of ardent eyes to thee upturning;
Still, in thy radiant sphere afar,
A blessed and lonely radiance burning!

Oh, it may be, that in thy heart
There lies some fond, remembered token;
Some sacred feeling held apart,
Some cherished dream of love unspoken;
Perchance some form to fancy dear,
Gleaming before thy memory's eye,
That still in slumber thou canst hear
His whispered and his fond reply!

And oh—if it be so, I ask
Nor thought, nor sacrifice from thee;
And more shall be the ungentle task
To love, when love can only be
Like one who bows him down in prayer
Before some wild and mystic shrine,
Even when the idle glories there
May never on his worship shine!

AGRICULTURE.

From the American Farmer.
FIRST PRIZE ESSAY—HORTICULTURAL DIVISION.
FRUIT AND FLOWERS.
BY DAVID THOMAS.

In reference to Florist, Dr. Young sarcastically said,
"We grant they're idle if they'll ask no more," and probably a large proportion of our countrymen would echo this sentiment. We are not disposed to be thankful for such concession, however, and on behalf of the cultivator of fine flowers, we put in a claim to merit of a higher order, classing ourselves with those who polish the manners, encourage the virtues, and refine the affections of a people.

Whoever has leisure, wants amusements, and these often determine the character. He who loves his home will feel disposed to embellish it: but the seeds of taste may lie dormant by indolence and by want of example; or may perish by a perverted education, which taught to view with contempt, objects that ought to be cherished and admired.

The more we can make a man love his home, the sooner will he hasten to it when he has done his business abroad—the more will he avoid scenes of dissipation and vice and the better will be his prospect of happiness. To attain this benevolent object, we would increase the number of his domestic pleasures by interesting him in the culture of flowers. Then would he have no time to waste at the tavern—his amusement would be labor, and his health promoted by the exercise.

We are not dealing in doubtful speculations. "It is a fortunate circumstance," says Sir Sinclair, "when manufacturers and mechanics take a delight in gardens—where a taste for keeping them in good order is prevalent, few instances of dissipation occur. The rearing of beautiful flowers is found to improve the taste for manufacturing elegant patterns of fancy muslin; while the florists of Paisley have long been remarked for the peacefulness of their dispositions, and the sobriety of their manners."

Some persons, however, take no interest in ornamental plants. Then let them cultivate culinary vegetables and the fruit garden. Let the vine under their care hang out its clusters to the sun. So we can engage them in such innocent and delightful pursuits, our object is attained; for these are incentives to virtue; and besides, many observations tend to confirm the opinion that a taste for fine fruit is incompatible with the relish for spirituous liquors.

We recommend the culture of fruits and flowers without any design to take the farmer from his plough. All that we ask for are his leisure hours. If it should prove an abridgment of his own comforts to talk a little less on politics, and to feast a little more on strawberries and grapes, still let him remember his family; and that such indulgences not only afford them present pleasures, but by refining their tastes, brighten their future prospects.

The strawberry is our earliest fruit, and of the earliest culture: yet how very few afford themselves this luxury! It is even sometimes one of the necessities of life to the sick and to the convalescent; and messengers often travel miles to procure it. Considering the pure pleasure of relieving the sufferings of others, and that we, ourselves, have no security for continued health, ought we not to urge every one to its cultivation who has land to spare?

We have about twenty kinds, but one fourth of the number is sufficient. Of these, let the earliest be one; and also the bunch alpine which has no runners, and which bears till checked in the close of autumn by severe frosts. Choose a strong loam, as light sands are unfavorable; or add a few loads of clayey soil to the beds. To save the plants from being thrown out and killed by the frost, when set late in autumn, tread the earth firmly round the roots. By this method we secured every

plant of a long bed, although the work was performed after Christmas.

A bed of strawberries scarcely requires more care after planting, than the grass in the yard before the door. We leave the runners untouched; and if the fruit is less in size, it is not less in quantity, and clean. When the grass gets possession, which may be long deferred by a little care, we make a new bed.

The farmer, governed by his own taste and climate, must select the trees for his fruit garden. We wish to say, however, that the apricot is as hardy as the peach—grows as well in the open ground as a standard tree—and that it precedes the peach in ripening almost a month. We regret that this fine fruit is so little known. Last season two cases of diarrhoea, induced by marsh effluvia, were speedily and effectually cured by a free use of this fruit. We also wish that some properties of the quince were better known. From it, when dried, may be prepared a refreshing beverage in fevers; and we think its admixture in this state with other dried fruits, deserves more attention.

There are good soils which are not deep and it is true economy in planting a fruit garden to remedy this defect. If the farmer is averse to employing his spade for this purpose even by proxy, let him introduce the plough; and by repeated turning the earth from the line in which the trees are to stand, and by a moderate use of the shovel, a capacious trench may be soon made. There is no danger of its being too wide and deep. Stable manure is too perishable to form any part of the filling, except near the surface. Leaves, decayed brush, rotten wood, potatoe tops, or other refuse of a farm, should be placed in thin alternating layers with the best soil; and on these materials, the trees will not only be more likely to grow, but they will grow faster, and bear sooner, and bear better fruit, especially in dry seasons, than if planted without such preparation. And there is a pleasure arising from success, and from seeing things flourish under our care, that ought not to be overlooked in this calculation.

The farmer will choose his own fences against cattle, and take his own precautions against birds and boys. In pruning, he must leave branches enough on the south west side of the tree, to shelter the trunk and large limbs from the hot sun. The caterpillar is readily managed; but in regard to some other evils, horticulturists are not so well agreed. In this state of things, the cultivator will find it profitable to observe for himself and to inquire.

The peach tree is gnawed at the root by a worm (*Egeria exilis*) which is easily removed by a knife or a chisel; but the tree is also subject to a contagious disease called the yellow; and the discolored leaves and feeble branches are often wrongfully ascribed to the worm. It is a fatal error: for the tree is incurable, and only by its extirpation can the other trees be safe.

The fire blight is of serious import to him who cultivates the pear and the quince, though other trees sometimes suffer. Experience has shown that the malady may be completely checked when it first appears on a farm, by cutting off and immediately burning the injured branches.

A vast quantity of fruit is annually destroyed by a worm which causes the plum, apricot, and nectarine prematurely to drop from the tree. To prevent this loss, let the tree, after the blossoms fall, be frequently shaken by a cord connected with a swinging door, or with a working pump handle. Or let the bugs be jarred from the tree and killed. Or keep geese or pigs enough in the fruit garden to devour all the damaged fruit as it falls. We know that this last method is infallible.

"We know this last method to be infallible." This statement was grounded on the experience of eighteen years, but the nineteenth has proved an exception, in consequence of the extraordinary increase of insects on the one hand, and the scarcity of young fruit on the other. The services of hogs and geese extend to something more than devouring fallen fruit: their appearance often alarms the curculio. A further service is rendered by the hog in shaking the trees and dislodging the insects by rubbing. Without some protection of this kind, new colonies of the curculio will continue their ravages without interruption.

We have lately received from several quarters the most respectable testimonies in favor of paving under trees. The first judge of this country informed us that several years ago, a gravel walk in one of his lots in that village was overhung by some limbs of a plum tree. The fruit on these was untouched by the curculio, while the other branches were unproductive. How much of this effect may be ascribed to persons walking under this side of the tree?

One of our distant friends has informed us by letter that two of his plum trees standing at the side of a pavement had some overhanging branches which were heavily loaded with fruit, and all the other parts of the trees were entirely destroyed by the curculio. He adds, "I intend to profit by this experiment, and pave under my other trees."

The following circumstance, mentioned in the same letter, rather indicates that no particular pains are necessary in this kind of paving; and it is not unlikely that rubbish of any kind would prove useful, such as firewood, broken boards, or loose stones gathered from the fields. Whether straw, cornstalks, or other refuse of the barnyard would be repulsive to these invaders, we have never heard suggested.

"E. R. showed me two plum trees which bore profusely this season (1831), around which lay heaps of stone and rubbish while they were erecting a new building—all their other plum trees lost their fruit." Whether these trees were frequently approached by the workmen, is not noticed; nor whether their other trees were more remote from the busy scene—but it is probable.

Could this insect, (curculio, species?) be satisfied with three-fourths of all the fruit that sets on our trees, we should be great gainers by keeping such a fellow in our employment; for the fruit would be larger, and far more delicious. But we cannot restrain him within reasonable bounds, and we must be content to thin it on the branches by our thumbs and fingers. This is an important operation. Without it, several varieties of these fruits are not fit for the table; and it is remarkable that if the supernumeraries are removed even so late as not visibly to effect the size of the remainder, still their flavor will be greatly improved. Last season, our *gros mignon* peach tree was overloaded, and the fruit comparatively insipid; yet after much the greater part had dropt in the due course of ripening, we found the gleanings to be really fine.

Much might be said on the grape, the gooseberry, &c. but we have not forgotten the flower garden; and only the fear of losing some readers, induced us to postpone it so long, for there are persons who talk of fruit that scarcely listen to the name of flower.

(To be continued.)

MISCELLANY.

LIFE.

"Oh! why should we seek to anticipate sorrow—
Or why should the dark-rolling clouds of to-morrow
O'er shadow the sunshine and joys of to-day?"

Thus sang Henry Neele, one of England's gifted spirits; and if we were to judge from the above quotation—a jovial, good natured fellow, who made the most of the present time, without troubling his head about the future. Yet, how was the fact? Henry Neele ended with his own hands, a miserable existence, and rushed, uncalled for, into the presence of his Maker. People may say what they will, this life of ours is a rough-and-tumble sort of business—and the fact ought to be generally known—that no disappointment may be felt—where little or nothing is expected. Those who imagine they can pass on in the great thoroughfare of life, as smoothly and as easily as the car of a modern railway, will find themselves most egregiously mistaken. The world is not what painters and poets make it. There is nothing dreamy and visionary about it. It is palpably real, and far—very far from romantic.

There is, nevertheless, something melancholy in the reflection that the visions of our early years must fade one after another, until nothing but the cold substantial reality is left us—nothing but the remembrance of having passed over a land of flowers, crushing them under our feet, and bending forward to catch a glimpse of something beyond—until the enchanted region was left behind, and the spirit which presides over the past, like the angel at the gates of Paradise, had barred our return thither. Well, it is a lesson we must all learn, and the sooner we are acquainted with it, so much the better for our pilgrimage. It is wiser by far to look out on the rising tempest, when it comes growling and muttering up the horizon, than to veil our eyes until the earth is quaking to the stroke of its thunderbolts, and the red pathway of its lightning becomes visible above us.

CHARACTER OF AN HONEST MAN.

"Honesty is the best policy—it is the poor man's estate and the rich man's glory."

An honest man is the wisest man; for by his "policy" he secures himself, and benefits those with whom he has transactions. He is the best music, for his tongue, thoughts and actions, constitute a just harmony. He is the richest man; for a good conscience, which he always preserves is the choicest treasure. He is the strongest of men; for true honesty or manly integrity, can never be conquered either with threats or promises—"Come wind or sun, come fire or flood, his plain determination is, to do what is right." He is a true friend, a charitable enemy, a loyal subject, a good husband, a tender father, and a kind master. What is bad he condemns, as well in himself as others. He speaketh evil of nobody; but when he hears any discommended, he endeavors to recollect what is commendable in him, and if he knows nothing favorable in his character, he pities him and is silent. He may receive an injury, but he cannot revenge it. He may repeat a promise, but he cannot break it although he may lose by its performance. His hands are in the world but his heart is out of it. He is pure as fire; as serene as air; supple as water, and lowly and fruitful as the earth. His losses enrich him; his afflictions rejoice him; and his mortifications comfort him. His diet is temperance; his apparel decency; his trade peace making; his study forgiveness; his patrimony, eternal felicity. The Deity is his father; religion his mother; truth his friend; chastity his company; justice his practice; honor his reward; and sincerity his spouse. His children are complacency, good humor, love and confidence. His brethren and kinsfolk are angels and good men.—He is firm as a rock of the ocean, bold as a lion, mild as a lamb, wise as a serpent, harmless as a dove, constant as a turtle, and as rare as a phoenix.

To preserve iron and steel from rust.—Heat the steel or iron till it will burn your fingers, then rub it with virgin or pure white wax. Warm it the second time so as to melt and divide off the wax, and rub it with a piece of cloth or leather till it shines well. This single operation, by filling all the pores of the metal, defends it completely from rust, even though it should be exposed to moisture.

Great Improvement in Mills.

THE subscriber has made an additional improvement in his reaction water wheel which makes it more simple in its construction and easily kept in repair, which he now offers for sale in single rights, or in districts, to suit purchasers.

The subscriber confidently asserts that more labor can be performed with a given water power by his wheel, than by any other wheel now in use, while the expense is less than one fourth that of the best wherly it having been found by actual experiment, to perform twice the labor of the tub wheel placed in the same situation, being on a perpendicular shaft, no gearing necessary in its application to grist mills and other machinery; it is peculiarly adapted to small streams with moderate head of water, and is but little affected by back water. The wheel and shaft are both of cast iron, and of course, very durable.

The wheel is now in successful operation in the grist mill of Hon. Jas. Bridge, Augusta, Me. where the public are invited to call and examine for themselves.

Augusta, Dec. 1, 1830.
I hereby certify that I have lately erected a grist mill in Augusta with two runs of stones, the one moved by a tub wheel of the most approved construction, and the other by Turner's Improved Reaction Wheel; the reacting wheel has been in operation seven weeks, and has proved itself to be decidedly preferable to the tub wheel.

I hereby certify that during the time I was making preparations for erecting a grist mill in North Salem, I examined quite a number of grist mills moved by several different kinds of wheels, among which was Turner's Patent Reaction Wheel; from the appearance I was decidedly of the opinion that it was preferable to any other—without hesitation I caused three of Turner's wheels to be put in operation in my mill. It has proved equal to my expectations in every respect.

JOHN SMITH.
Readfield, Feb. 16, 1832.

LIST OF LETTERS.

Remaining in the Post Office, Gardiner, Maine, April 1, 1832.

Thomas N. Atkins,	James Kitterage,
John Atkins,	Susan A. Kimball,
Aaron Bran,	T. K. Lord,
Samuel Bran,	Thomas Lewis,
John Bran,	Orin Lilly,
Joseph Bailey, Jr.,	D. L. Milkin, 5,
Sarah Ann Bailey,	Nathan Mower,
Ruth F. Blunt,	Calvin Murphy,
Martha Bates,	James M'Curly,
Grant Curtis,	Nathaniel Newell,
Israel Douglas,	Manthano Noyes,
Zebulon Douglas, 2,	Edward Peacock, 2,
Taylor Eastwood,	Daniel Lewis Pickard,
Peter Fildell,	Hugh Reed,
Elias Fairbanks,	John Rydex,
Noah Farr, Jr.,	John Stevens,
Cynthia W. Graves,	James Steward,
Zebina Hunt,	Parker Sheldon, 2,
Micajah Hanson,	Russell White,
George Holmes,	Margaret Wing,
Michael Lindreth,	Benjamin Wilber,
	SETH GAY, P. M.

To whom it may concern.
BE it known that I, the subscriber, do hereby give and release unto my son, JAMES MEAGHER, all right, and claim to and all his wages and earnings from this day henceforth, and my said son has full liberty from me hereafter to make and discharge any contract relative to his services with any person or persons.
JAMES MEAGHER.
Whitefield, March 31, 1832. 6

House to be Sold.

TO be sold, the HOUSE recently occupied by Nathan Smith and in a very recently the Clothing Mill in Gardiner. The House will be sold with or without the Land.
The Brick Yard in front of same will be leased for any term of time.
For particulars enquire of H. B. HOSKINS, Agent.
Gardiner, March 19, 1832.

TO LET.

A CONVENIENT two story house, to which is attached a Wood-shed and Barn, a good Well of water, and about half an acre of Land, pleasantly situated between Gardiner and Hallowell villages, about three quarters of a mile from the former place. The above will be let on reasonable terms. Apply to
Darius AYER.
Hallowell, March 26, 1832. 1-3

Real Estate for Sale.

FOR sale a lot of land situated in Woodwich, near Day's Ferry, so called, together with the building thereon, consisting of a one story dwelling house and out buildings, in good repair. For particulars enquire of SAMUEL READ JR. near the premises, or he subscriber in Gardiner. HENRY B. WHITE.
Gardiner, March 7, 1832. 10

China Academy.

THE Spring Term of China Academy will commence on Monday the 5th day of March next, under the tuition of JONAS BERNHARD, A. M. who is recommended as well qualified for the service he has undertaken. Youth of both sexes are invited to try the advantages of this institution, and it is confidently believed that their reasonable expectations will not be disappointed.

Board from \$1 00 to \$1 33 per week.
ALFRED MARSHALL, Sec'y.
China, Feb. 16, 1832. 7

NOTICE is hereby given, that the subscriber has been duly appointed Administratrix on the estate of Doct. JESSE PIKE, late of Litchfield, in the county of Lincoln, deceased; and has taken upon herself that trust by giving bonds as the law directs. And all persons having demands upon the estate of the said JESSE PIKE, are requested to exhibit the same; and all persons indebted to the said estate, are called upon to make payment.

CLARISSA A. PIKE, Adm'x.
Litchfield, Feb. 21, 1832. 10-3v

COMMISSIONER'S NOTICE.

WE the subscribers, having been appointed by the Hon. JEREMIAH BAILEY, Esq. Judge of Probate for the county of Lincoln, to receive and examine the claims of the several creditors to the estate of BENJAMIN THOMPSON, late of Bath, deceased, represented insolvent, hereby give notice that six months are allowed to said creditors to bring in and prove their claims; and that we shall attend that service at the dwelling of JOSHUA LIBBY, innholder at Wales, on the third and fourth Saturdays in August next, at four o'clock in the afternoon.

JOSHUA LIBBY,
JOSEPH SMALL.

COMMISSIONER'S NOTICE.

THE subscribers having been appointed by the Hon. JEREMIAH BAILEY, Judge of Probate for the County of Lincoln, Commissioners to receive and examine all the claims of the creditors to the Estate of RICHARD THOMPSON, late of Wales in said County, yeoman, deceased, represented insolvent, hereby give notice that six months from the twenty-first day of February instant, are allowed said Creditors to bring in and prove their claims.—And we will attend that duty at the house of JOSHUA LIBBY, innholder in said Wales, on the last Saturdays of May and July next, from two to six o'clock in the afternoon.

JOSHUA LIBBY,
DAVID PLUMER, } Commissioners.
Wales, Feb. 21, 1832. 9*

For Sale.

THE subscriber has on hand a good assortment of AMERICAN, ENGLISH and WEST INDIA GOODS.
Also, a good assortment of Crockery and Glass Ware, together with Shoes and Boots, which makes as good an assortment of Goods, as is offered or sold in any store in town, which he will sell low as can be purchased for cash or good credit.

Gardiner, Feb. 27, 1832. WM. R. BABSON.

Removal.

THE Universalist Bookstore, Portland, Maine, is removed to No. 6, Exchange street, 6 doors from Middle street. A general assortment of Universalist publications; Miscellaneous, School Books, Stationery, &c. &c. at the lowest prices.

N. B. All orders from the country carefully attended to.
PORTLAND, Feb. 10, 1832. MENZIES RAYNER, Jr. 7

Dr. Davenport's Bilious PILLS.

THESE PILLS so justly esteemed for their easy operation and good effects, as a mild, safe and easy remedy for bilious complaints, pain in the head, stomach and bowels; in removing obstructions of excreting digestion, restoring lost appetite, and a sure relief for costive habits.

They are so accommodated to all ages, seasons and hours, that they may be taken in winter or summer, at any time of the day, without any regard to diet, hindrance to business, or interruption of sleep, or pleasant and effectual that by experience they are found to exceed any other Physic heretofore offered to the public.

Mr. Daniell.—I have made use of various kinds of Bilious Pills in my family, and I hesitate not to say, that Doct. Davenport's Pills are the best family medicine I have ever used.
P. ALLEN.

Davenport's Celebrated Eye WATER!

Which needs only to be used to be highly approved of for all sorts of weak and sore eyes. From among the numerous certificates offered in favor of this excellent collyrium, one only will be published, from Dr. Amos Townsend of Northwick.

This may certify I have used Davenport's Eye Water in a number of cases and have never known it fail in one instance.
AMOS TOWNSEND.
February 23, 1830.

Wheaton's Itch Ointment.

Price reduced to 25 cents. (2)

THE Character of this celebrated Ointment stands unrivalled for being a safe, speedy and certain cure for that loathsome disease called the itch—and for all kinds of Pimples on the skin; likewise a valuable article for the Sock Itch and Chilblains. For further particulars see directions accompanying each box.

WHEATON'S well known JAUNDICE BITTERS.

BITTERS, which are so eminently useful for removing all jaundice and bilious complaints.

The public are informed that by a recent arrangement made with J. WHEATON, the genuine Bitters will hereafter be offered with J. D. stamped on the lid and directions signed by J. Daniell instead of J. Wheaton as formerly.

The above is kept constantly for sale in Gardiner, by J. BOWMAN; in Hallowell by Robinson, Page & Co.; and in Arel Wall; in Augusta by Eben Fuller, Willard, Smith, and E. S. Tappan; in Vassalborough, by E. Robinson; J. Butterfield, and G. Carlton; in Winslow, by S. and J. Eaton; in Waterville, by D. Cook and S. Plasted; in Clinton, by J. & S. Lunt; in Albion, by Mr. Baker; in Millburn, by S. Sylvester, D. Weston, and A. Manly; in Anson, by D. Steward, Jr. and F. Smith, and by the Druggists in Portland and Boston.

All orders directed to J. D. A. ILL, sole proprietor, Dedham, Mass. will meet with prompt attention.
March 20, 1832. eoply8

THE GENESEE FARMER AND GARDNER'S JOURNAL.

L. TUCKER & Co. Publishers—N. GOODELL, Editor.

In issuing proposals for the second volume of the Farmer, which will commence on the first of January, 1832, the Publishers have the pleasure of stating that the work has met the decided approbation of that class of the community for whom it is intended, and has had the salutary effect of calling out many writers, whose experience would otherwise have been unavailable; and they are also induced to believe it has been the means of awakening many of our Farmers to the importance of extending their information upon the subject of their daily pursuits, and convincing them of the utility and necessity of a paper devoted especially to "the farmers of the ground." The public papers, and the judgment of many of our most enlightened land-men, concur in the opinion that Mr. Goodell, the editor, has fulfilled his duties with such ability, as with the aid of his correspondents, to have placed the Genesee Farmer on a level with the best Agricultural journals of our country. It has, as yet, enlisted the good feelings and contributions of but a small part of that portion of our agriculturalists who are well qualified to impart interest and value to its columns. We shall therefore, commence the publication of the second volume with the hope and the assurance, that many names will be added to the list of contributors in the course of another year, and we may venture to predict that the second volume will at least equal, if it does not excel, the first.

Its leading object has been, and will be, to impart that information which will tend to the greatest degree to the improvement of the Agriculture, Horticulture, and Domestic Economy, of our country.

The first volume can be supplied to all new subscribers, and is bound in a neat manner to such as desire it.—In soliciting the patronage of the public, and especially of Agricultural and Horticultural Societies, we ask no further than an intelligent farming public may think we deserve it.

CONDITIONS.—The Farmer is printed every Saturday in a quarto form, on fine paper, and four times a Title Page and Index, making 416 pages a year, at \$2 50, payable in six months, or \$2, if paid in advance.

LUTHER TUCKER, & Co.
Rochester, Dec 1831.

THE AMERICAN FARMER.

A neat weekly paper in quarto form, edited by GIDEON B. SMITH, is published in Baltimore by I. IRVING HITCHCOCK, at \$5 per annum.

It is devoted exclusively to agriculture, horticulture, and rural and domestic economy. It contains, also, every week the prices current in the commercial and common markets, of the principal commodities for which farmers want to buy or sell, and such intelligence foreign and domestic, as is interesting to them, with regard to the current value of their produce.

Contents of No. 46. Vol. 13.
Sweet potatoes—the culture of the Vine—on the Tamarisks—Fruit Trees—Grape Vines—Instructions for Fishermen—Heating by hot water—Straw-Fruit—Apple of Sodom—Chester County, Pennsylvania—Fish Ponds—Editorial—Prices Current of country produce in the New York and Baltimore markets—Advertisements.

Those who wish to see the American Farmer, with a view of subscribing for it, may address the publisher by mail, (free of postage) who will send a specimen of the work containing terms, &c. for examination. All postmasters are agents for the work.

SCHOOL.

F. HOLMES would respectfully give notice, that the Spring term of his SCHOOL will commence on the 20th of February next; where the following branches will be taught, viz:—Reading; Writing; Arithmetic; Geography; English Grammar; French; Latin and Greek Languages; Surveying; Navigation; Linear, Isometrical and Perspective Drawing and their application to Architectural and Mechanical designs; Chemistry and the elements of Natural History will be taught to those who may wish instruction therein. He has been to considerable expense and trouble to fit up a chemical apparatus which will be at the service of those who are pursuing chemistry.

TERMS.

For the common studies \$3 dollars per quarter.
For the Languages, Surveying, &c. Chemist—Drawing and Natural History, \$4 per term.
Should forty permanent scholars be obtained, a competent assistant will be employed.
Gardiner, January 26, 1832.

New Singing Books.

JUST received the 21st edition of SONGS OF THE TEMPLE, or BRIDGEWATER COLLECTION, improved by an entire new classification of the whole work and the addition of sixty new and beautiful tunes, hymns and anthems. This will be acknowledged to be the best edition ever issued of this popular work.

Also, a new impression of the tenth edition of the Boston Handel and Haydn Collection.

For sale by P. SHELDON. Dec. 8, 1831.

Dr. James W. Ford.

PHYSICIAN and Surgeon, has taken a room at the E. B. KILBURN's in Waterville village, and will be happy to attend to all orders in the line of his profession.
Waterville, March 8, 1832.